CHRISTMAS MUSIC.

VAST SUMS SPENT ON THE CAROL-ING PROCESSIONS LONG AGO.

In Italy the Calabrian Shepherds Come Down from the Mountains to Greet the Child Jesus with Soft, Sweet Notes. Queer Music of the Puritans.

To review even briefly the wonderful Christmas singing and playing in the Thirteenth, Fourteenth and Fifteenth centuries is beyond our limits; yet what scenes, splendid, romantic and glowing with life, form and color, mention of those old pageants can summon up! Account books of the day, preserved in the British museum, show what vast sums were spent upon them. Cheapside, Tower hill, Southwark, even forlorn and fallen Whitechapel, were scenes of such festivities. They wake to life as we read of the caroling processions of the olden time; yet, as may well be imagined, such redundant doings led to excesses, and then authority had to step in. Ministers and priests forbade much that had been customary, while with the Puritans came an absolute law against even the singing of carols.

Queer droning music, tuneless and depressing, was that of Cromwell's choice; yet here and there, in the homes of the better classes, voices were not to be silenced. Had they not the precedent of the angels? As Jeremy Taylor says of that first Christmas music, "As soon as those blessed choristers had sung their Christmas carol, and taught the church a hymn to put into her offices forever on the anniversary of this festivity, the angels returned to heaven;" their earthly message sung for all a waking Christian world. Meantime in other lands the people had caught up the song of the nativity.

In Italy the music of Christmas day 5 o'clock tea in England was the light for centuries was famous, the Sistine chapel being historic for its work of o'clock luncheon and the 8 o'clock dinpraise that great day, and from the ner. Society people drove in the row or sweep of the "Benedictus" and "Magnificat" we reach the sweet soft notes of those Calabrian shepherds, called Pifferari, who come down from the mountains to sing Christmas hymns from place to place, visiting chiefly stables. where they have a tradition the Child Jesus has passed by,

To dictate precisely what should and what should not constitute good Christmassinging is not possible, but of course there are, as in every branch of the divine art, certain guiding rules, the first intimates of the family "dropped in." one being that all music appropriate for the day should be joyous and expressive of thanks to God, while there are solemn giving, of course, as with every deep joy is the "stillness" in heart and voice and utterance. No home but should have its own festival of rejoicing, and let those who seek for home harmonies search only the nowels or carols of France, or the hymns of those English writers who had wast cathedral aisles to fill, yet contrived to preserve an exquisite simplicity in all their work.

We need to preserve every Christian tradition dearly. If the yule log cannot be lighted, yet from year to year we can surely keep a fire of good will and cheer, and rekindle the old flame, as they who have the yule are wont to do. In the old times, after the Christmas dinner had been enjoyed, the loving cup was and village alite it is valued as an easy passed around, doors at one end of the promoter of hospitality, and its still long hall were thrown open, and there wider adoption is a thing to be urged. ompany of perhaps fifty perand women and children, invited from far and wide. After a word of welcome all arose, and as with one voice sarg that most perfect of old Christmas bymns, "With Hearts Truly Grateful."

Centuries ago other carols were sung there, and, as now, a feast provided for one and all, while the question of rank was for that day forgotten. Later, in the orchards, the songs of the season were sung-a tradition prevailing that this insures a good crop for all during the coming year.

Our theme is endless, yet it is embodied in one dominant idea. Whether the notes of a great organ fill a cathedral, whether the humblest little band of "waifs" go from door to door, there should be one thought uppermost-we sing the message of the angels, we praise God, and our hearts should remember that peace on earth is the glory of the day.-Lucy C. Lillie in Harper's Bazar.

Bolled Turkey and Oyster Sauce. Boiled turkey should be fixed exactly like roast turkey, except that after being trussed it is bound in a white cloth and boiled continuously for from one hour and a quarter to one and a half, according as its weight varies from six to ten pounds. It is usually dished with oyster sauce. To make oyster sauce, save all the juice in opening the oysters; cut off the beards and put them to boil in the liquor, with a bit of mace and lemon peel; put the oysters into cold water and drain them; strain the liquor; add to it the oysters just drained from the cold water, with a lump of butter rubbed in a little flour and enough milk to make the amount of sauce required. Put on the fire and let it boil a few moments, stirring constantly. Serve at once. A little squeeze of lemon is an improvement.—Philadelphia Record.

Seasonable Selections.

At Christmas be merry and thankful withal, And feast thy poor neighbors, the great with the small.

Thou who wast born and cradled in a manger Hast gladdened our poor earth with hopand rest;

Oh, best beloved, come not as a stranger But tarry, Lord, our friend and Christman guest. -Sarah Doudney

> Christman is here: Winds whistle shrill, ley and chill, Little care we; Little we fear Weather without, Sheltered about The mabogany tree. - Thackersy.

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THE AFTERNOON TEA.

and deliciously as the fresh fruit.

HOW IT IS DISTINGUISHED FROM KETTLEDRUMS AND HIGH TEAS.

Evolution of a Pleasant Social Custom of England in America - How to Give a Tea in Town or Country-A Promoter of Hospitality.

[Copyright, 1892, by American Press Associa-



there are three grades of "teas" - the "5 o'clock tea," the "afternoon tea" and the "kettledrum." Originally the breaking of the fast between the 2

returning felt the need of a bit of nourishment before beginning the serious dinner toilet.

In country houses the pretext of tea and biscuits-a generic term for crackers in England-similarly assembled the household for a half hour's cozy chat before the open fire, the ladies in loose gowns and the men in shooting jackets. In town it was the hour when the chatelaine was sure to be at home and the

Gradually its function became enlarged. The "5 o'clock" was dropped, and a "tea" became a certain day "at parts of every service of such thanks- home" from 3 to 5 or 4 to 6, as the hostess approved, at which tea and chocolate and varied biscuits were served.

Finally by the addition of cream and sorbets the "kettledrum," or "drum," as it is usually called, was evolved. One more form of the same general style of entertainment is the "high tea." This corresponds to an ordinary village tea party. Guests enough to sit around the table are invited, the table is spread, and het bread muffins or waffles, broiled chicken, croquettes or other warm dishes served with fruits and small cakes. The bestess pours tea and choco-

late at one end of the table. From the cities the "afternoon tea" has erept through the country. In town

To give a "tea a weman takes her sons-guests of the host, humble men engraved card and writes beneath her

name thus: At Home Tuesday, December eighth, Tea at three o'clock.

Or in lieu of the latter sentence may be written the words, "From 3 to 5 o'clock." This card inclosed in an envelope may be sent by post or delivered by messenger, as suits one's convenience, In large communities where social engagements are apt to be numerous and conflicting a hostess may issue these cards a fortnight in advance of the date. Three or four days, or a week at most, is ample notice for smaller places.

On the designated day the parlor floor of the house is put in order, and bowls and vases of flowers are placed about. In an inner room adjoining, or near that into which the guests first enter, a small table is spread with a dainty teacloth and set out with the tea and chocolate service, or, if preferred, simply a teaservice, which should include a kettle swung over a spirit lamp.

Pretty plates or small trays spread with a fringed napkin and piled with wafers, crackers or any of the crisp. toothsome tea cakes are added just before the "tea" begins. At this table an intimate friend is asked to sit and dispense tea.

In a village where the guests cannot be very numerous a single tea service will suffice. At large "teas" hostesses place extra sugar bowls and cream pitchers on small tables through the rooms. A maid is then needed to hand the cups of ten around. Usually the beverage is served in the English fashion, with cream. Often, however, Russian tea, clear, with a slice of lemon in each cup, is offered. In either case lump sugar is indispensable.

The hostess, with her daughters, if she have any, or any friends who may be assisting, stands just inside the parlor the father declined to discuss the matdoor to receive her friends. The guests ter further .- Detroit Free Press.

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are gloved and bonneted, but in cold weather a room should be ready where heavy wraps may be laid aside. All visitors drop their cards in a tray or basket provided for the purpose in the hall. It is not necessary to send regrets if you are not able to accept a "tea" invitation. A call afterward is, however, expected.

If you have among your list a friend who plays well or recites or sings, it is a pleasant diversion to beg ber contribution to your "afternoon." At formal city affairs half an hour's stay is all that society women, with perhaps the necessity to show at half a dozen in an afternoon, can give. It is, however, a com-pliment to one's hostess to spend nearly the time designated on the cards.
"Color" teas—pink, yellow, heliotrope

and other tints—are easily managed with the introduction of color effects in the decoration.

MARGARET H. WELCH.

American Legion of Honor. Two assessments called for December, due the 1st and 15th.

The good work of the order is seen not so much in the council room nor in the increase of membership, but in the homes which have been bereft of the breadwin ner, and where the payment of the benefit certificate has brought sunshine where there would have been more intense gloom, and where substantial sympathy is shown in the payment of the benefits, without which perhaps the wife and little ones would have had a hard struggle for life.

The suspensions during the term ending June 30, 1892, were less than during the term ending Dec. 31, 1891, while the reinstatements were much larger in the former than in the latter term.

Re Was a Pounder. The millionaire was desirous of em-

ploying a slugger to protect him from dangerous visitors, and a big two fisted fellow applied for the place. "How much will you charge for your

ervices?" inquired the cautious million

"Aw, I don't know," said the slugger carelessly. "About fifty dollars a pound. I guess.

The millionaire looked at the applicant's knotted muscles and heavy hands and concluded that the figures were not too high. - Detroit Free Press.

How to Live on Love. The girl was having a private conference with her father on the subject of

"The young man hasn't enough to support you on," urged the father.
"But you will give us something,"

"Not a great deal, my dear." "Then we shall live on love."

"Ugh," sniffed the father. "Don't you think we can?" asked the girl with the beautiful confidence of

youth. "Yes, if you both stay single," and Planes and Organs.

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